

The MESSENGER

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The Way to God

JESSIE F. PERRY

THE WAYS to God are many.
The Way to God is One.

Does this seem contradictory? Let us see if this is not true. The one only Way by which we can actually reach the Deity and fully recognize Him is by the Path we call the Law—the Law of Evolution; but the methods by which evolution is accomplished consist of many and varied paths, all leading to the same Source of our existence—our Logos.

To every one the question at some time arises, "Why do I live and move and have my being?" "Why am I?" "Is there recompense for all the ills and burdens of life?" This questioning is but the effort of the spiritual spark within each one to reach the light which was the source of its existence, just as the life within the seed gropes upward towards the sunlight.

Some find the way to God easily through the teachings of the church in which they were born, and they readily accept and grasp the truth contained in that religion. Others have the mind of the doubting Thomas, and seek verification in many ways before they can satisfy the intellec-

tual side of their natures. To them the path must open through the ways of research and knowledge.

Then there is the purely material mind of the scientist, to whom God is revealed through the study of the marvellous workings and growth of consciousness in the unfolding of nature. To him comes a great conception of the God whose plan shows such perfection of detail from the minutest atom on upward to the magnitude of the stars.

The power aspect is so strong in some natures that their key to the understanding of Him comes through the exercise of strength and the domination of those under their control. These people are leaders and eventually realize that beneficent leadership brings unity with a Divine Power and Strength.

Then again, the grace or beauty aspect of the Logos is the open sesame to those of an artistic nature; and to them more and more is revealed the wondrous beauty in color, sound and rhythm, until the poet or artist can truly vision the music of the spheres, speaking equally in sound and color.

To most people the love of God is symbolized in the love for some dear one—a love which as it grows extends ever outward until at last it embraces all humanity, and still sweeping onward at last reaches the source of all life and is with its Heavenly Father.

To almost everyone, I think, the conscious seeking for God comes through suf-

fering, when the soul in agony cries out for the help which it knows must be somewhere. Seldom is the cry unanswered, and eventually, sympathy for other sorrowing souls brings the truth home—that all are one in sorrow and in joy.

Then comes the benediction of the Power which “maketh all things new” abiding in the hearts of those who know the Self as One.

White Lotus Day

ON MAY THE EIGHTH, 1891, Madame Helena Petrovna Blavatsky put aside her weary body, and on that day of each year since then those who love and follow her, who revere the stupendous task she accomplished, meet together to do her homage. On this same occasion honor and gratitude are likewise given to her great colleague, Colonel Henry Steel Olcott, who worked with her so long and so faithfully, and who was indispensable to her in the fulfilment of her life's mission—the founding of the Theosophical Society.

On that day, therefore, let every Lodge of the Theosophical Society meet, and listen again to the story of those two servants of the Great White Lodge. Madame Blavatsky asked that on such occasions we

read from the second book of the Bhagavad Gita, the passage beginning “Thou grievest for those”; and that the story of the mustard seeds from “The Light of Asia” be given. Then there is the precept known as “The Golden Stairs” which always finds a place on the White Lotus program.

There are other comrades, no longer with us on the physical plane, whom we want always to remember because of the priceless services they rendered in the days of early struggling. Three of them whose names come easily to mind are William Quan Judge, the Countess Wachmeister, and Alfred Percy Sinnett.

Flowers and music and loving, appreciative words—these will help to keep us more closely linked with those great pioneers.

Theosophy in South America

BY HILDA WOOD

TO ENTER BOLIVIA FROM TECUMAN in the Argentine we had to take the Argentine Railway to La Quiaca, a two-day trip, then hire a motor car to cross the Andes to Atocha, where the Bolivian railway begins. We were lucky to find a Japanese man who had a new Buick car, and though we were a little crowded owing to two big railroad contractors and their bundles, we were fairly comfortable. Most of the way we followed a river bed, there being no roads, and the bumps and shakings were considerable. Frequently we were forced to cross the river, which meandered along its bed at this time, but which, when the snow melted, was a raging torrent; and then we had to stop and cover up the engine with cloths to protect it from the water, which was so deep that it came into the body of the car and it looked as if the current would wash us away. As we climbed higher and higher the river bed got narrower and the cliffs towered round us. In this deep canyon it was bitterly cold, icicles hung from our radiator and lamps, and the wind

whistled forlornly. The little hostleries we stopped at for the night were the most primitive imaginable. The main room was a drinking saloon, restaurant, pool room, and gambling den, all in one, and generally crowded with villainous looking men. The bedrooms were built round an open yard, and were much more dilapidated than the worst North American garage. The doors and windows were rotten and rickety and without locks or bolts, while the beds were of a very questionable character. Sanitary arrangements were nil—also lighting arrangements. Why, even in one “Grand Hotel” the manager refused to give us more than two matches! But we arrived all right, hungry and tired.

We had had our doubts about going to Bolivia on account of the journey and also the fact that there are very few members there—only three really working members. But the results justified our trouble. Mr. Wood was introduced to the Rector of the University and the Rector himself sent out the invitations in his own name. The

*This is the second and last of the articles on the South American tour of Mr. and Mrs. Ernest Wood, written for THE MESSENGER by Mrs. Wood. The first article appeared in the February number.

lectures were held in the large "Salon d' Honor" of the University and *all* the educated people of La Pay attended and were so enthusiastic that the Governor, who attended himself, commanded the leading newspaper to print Mr. Wood's lectures in full, which they did, day by day. And this success just shows what a little lodge of two or three active members can do, and also what a lecturer can miss of good work if he fails to take any opportunity.

One day we decided to visit Lake Titicaca, the highest lake in the world, and see the islands of the Sun and Moon, where the first Incas descended to start their civilization. So we took the weekly train, "rested" a night in the "Grand Hotel," and were up at five in the morning stumbling over stones and wood in the dark on our way to the small launch which would take us across a portion of the lake. After a five hours' most uncomfortable sail, jammed in with Bolivian Indians, their babies, chickens dead and alive, eggs, cheeses and other marketable products, we reached the other side, having only glanced with a discouraged eye at the seventy-four miles of eternal snow, and other beauties offered to our gaze. We had been told that a motor car would be waiting for us to take us the rest of the way. But we looked in vain for car or road, and we were forced to take mules. We traveled on mule-back another five hours, over the hills at an elevation of 15,000 feet, to Copacabana, our goal. And if you have never ridden a mule at the elevation of 15,000 feet, over precipitous hills, with the sketchiest kind of harness—well, you have missed an experience to be undertaken only once in a lifetime—one of those things about which we say in our old age, "We would not have missed it for anything," an experience that was painful in the beginning but pleasant in the end.

So we arrived, saw and were conquered. I cannot, of course, describe the wonderful Inca remains which have puzzled learned people with their strange monoliths and huge stones which are even more miraculous than the pyramids. Nor can I give any idea of the bleak barrenness of the Andes in these parts, which have not a vestige of greenery to cover up their gray stones, stones—not rocks of impressive size, but just innumerable small stones. I had imagined I could find nothing on earth more dreary and desolate, but when we descended to Northern Chile, I found that I had been mistaken, for the nitrate fields are worse than any wilderness imaginable.

At Iquique, the nitrate port, we started our triumphal march through Chile. And it was triumphal. Mr. Wood filled the largest movie houses and halls available, the audiences never dropping below 500, and often being over 1,000. We also spoke by request at all the schools and colleges. Chile is an up-to-date country with lovely buildings and very alive people. I will never forget our arrival at Valparaiso, where we were able to have all modern comforts and a hot bath—the greatest of all comforts. I certainly learned to appreciate modern conveniences after being without them so long.

On our way back to the States we stopped at the little island of Barbados, in the West Indies, and under the able direction of the well-known

Theosophist, of more than forty years' standing, the Hon. Mr. Edward Drayton, the little island was flooded with our truths, and the schools vied with each other in asking us to visit them, give a lecture or two, and partake of the honorable English custom of "afternoon tea." We really had a splendid holiday at Barbados, for we stayed in an hotel in which our bedroom literally hung over the sea, and we just slipped on our bathing dresses and every day enjoyed the warm water, and the wonderful colors as it splashed over the coral reefs, and lay, in an unbelievable blue, in the lagoons. Any free afternoon was spent in a game of tennis on the grass court of Mr. Spencer, a splendid court surrounded by huge trees, under whose grateful shade, after a fine set, we would sit and drink tea. Bridgetown was a fitting ending for our trip—this restful little town of Barbados, where the sailing ships came right up into the main square through a little creek; where Sunday is a very proper day; and where "God Save the King" is sung after every meeting; a dear, quiet old-fashioned little spot, with a little mule car as public conveyance, and having as its chief excitement the playing of the Municipal Band on the coral rocks every Tuesday night.

Real Service

A group of young people from Headquarters and Chicago Lodges organized last August for the purpose of doing something effective toward getting the public accustomed to the idea of the coming of a World Teacher. They have taken the name "The Master Builders" and are going about to various places giving the Krotona Service with a dramatic effectiveness that is in considerable degree to be attributed to the careful coaching by Miss Edith Houston. The robes follow the original design except that they wear silk scarfs of Aleyone blue. The gowns for the entire group were made gratis by Mrs. Gertrude Blanchet, of whose assistance and self-sacrifice the group speak warmly.

Through the good offices of Mrs. Candace M. Masters engagements were made with various outside organizations, including hospitals and old people's homes. Among the places where the service has been presented with excellent results are three United States Veterans' Hospitals in Chicago, the large naval hospital at Great Lakes, Illinois, the Industrial Home for the Blind, and to an audience of about 200 at Vincennes Avenue Old People's Home. A large and appreciative audience at Grace Hickox's Studio also saw the service. An interesting feature is that the group presents to the library of each place visited two copies of *At The Feet of the Master, Esoteric Christianity* and *The Coming World Teacher*, the donations of Dr. Edwin B. Beckwith and Mr. H. J. Budd.

Do you realize that it is only about ninety days until the Convention begins in Chicago on August 9? Are you coming? Can you afford to miss the theosophical event, not only of the year, but of several years? Why not give yourself a summer vacation and begin planning for it to-day?



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GAIL WILSON.....Assistant Editor

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Convention Dates

IN THE PREVIOUS number of *THE MESSENGER* the probable date of the Convention was given as August second to sixth inclusive. It was found, however, that suitable hotel and hall accommodations could not be had for that date and it was necessary to make arrangements for the later date of August 9 to 13 inclusive. The days of the week remain precisely the same—beginning on Saturday night with a reception and closing on Wednesday night with a banquet. The weather may or may not be hot in Chicago at that time, but two primary reasons govern the selection of the date. The most important one, by far, is that it may fit into the tour of Mr. Jinarajadasa so that he will be at the Convention during the entire session. The lesser point is that it is more convenient for our many school teachers to attend a midsummer convention. Last year it was too early in the season to make a real test of the value of using a vacation period for Convention. This year it will be possible to test the matter fairly and by taking a census at the Convention be able to determine to precisely what extent teachers do take advantage of the opportunity. The Convention will be held again in the Hotel Sherman, and all the arrangements are

substantially the same as they were last year.

Turmoil in England

THE TURMOIL in the theosophical world which had its day in the United States three years ago and then passed on to Australia, where it reached its acutest form, recently came to a head in England. This spirit of destructive criticism, which has often been so personal as to deserve a designation less tolerant, forced the Theosophical Society in England to hold a special convention, in which an attempt was made by its proponents to crystallize the discontent of a small minority into official form; but about nine hundred delegates assembled, and that was fatal to the plan, for there is no doubt about the good sense and the good motives of the general membership. It is only in small cliques and combinations that the destructive element has its being. Resolutions expressing confidence in both the National and the International administrations and sending cordial greetings to Bishop Leadbeater, in Australia, were adopted. A summary of the proceedings shows that the group of critics which succeeded in getting seven Lodges to sponsor the special convention, was buried beneath a wave of popular reaction.

Cities Are Competing

THE WIDESPREAD INTEREST that is being taken in the selection of a permanent Headquarters location for the Society is at least giving us considerable advertising. Among the letters received at Headquarters on the subject were, first from the Mayor of Denver and then one from the Governor of Colorado. His Excellency seems to be considerably interested in the matter and takes the trouble to assure us of the most cordial welcome for the Theosophical Headquarters in his state, and to present some of the reasons why he thinks Denver an unusually desirable location.

From St. Louis letters have come from deeply interested parties especially connected with the commercial life of that city. From Cleveland comes a proposition from the Chamber of Commerce to have a representative visit Chicago and also to attend our Convention in August and explain what he believes to be the peculiar advantages of that city.

The Convention

THE PRESENCE of our international Vice-President constitutes an opportunity that we should utilize to the utmost. Mr. Jinarajadasa does not come often. He last visited the United States about fourteen years ago. He should be greeted at Chicago in August by the largest number of members we can possibly get together. It will be sad if anybody who is entitled to attend misses the Convention. It is hardly necessary to remark that Mr. Jinarajadasa will have very important things to say. His convention lectures will be to members only and the program will be arranged to give him abundant opportunity to speak. It will be a good time for the rest of us to be silent and listen. Do not make the mistake of thinking that if he passes through your city before reaching Chicago it will not be important to come to the Convention. His convention lectures will not be the same lectures you may have heard elsewhere. Remember too that the applications for engagements are far more numerous than his limited time will permit him to accept. The sure way to hear him is to plan to attend the Convention.

A Duty to Vote

IN THE RECENT voting for National President and National Vice-President, only a little more than ten per cent. of the membership voted. As only the present incumbents had been nominated there were no opposing candidates and that perhaps accounts for the indifference of the voters. It seemed of no particular use to vote when the only candidates in the field were certain to be elected; but now we have an election for members of the Board of Directors and there are seven nominees from whom only three are to be elected. Look over the list and make your choice of three. Then vote according to the instructions given. Let's have a vote this time that will prove that we are interested in a matter so important as our national theosophical election.

It is not necessary for each member to send his vote direct to the Secretary-Treasurer unless he desires to do so. He can write the ballot, place it in an envelope, seal it, and write on it the word "ballot," enclose it in a larger envelope bearing his name, address and Lodge, and hand it to the

Lodge Secretary to send to Headquarters. The Lodge Secretary can send any number of such envelopes in one large envelope or package by mail or by express to Headquarters. An entire Lodge can thus dispose of the election in one evening if that method is preferred.

Helping Adyar

DR. ERNEST STONE sends information about the final returns of the collections on Adyar Day throughout the country. It appears that sixty-five Lodges, three Round Tables, one Krotona Service Group and seventy-eight individuals contributed a total of \$1830.54. "Messages of love and gratitude come in with every letter," says Dr. Stone, and "many members have actually sacrificed in giving of their scanty purse when other demands needed attention." Dr. Stone adds that the total of all funds collected to date and sent to Adyar by the American Adyar Committee is \$8988.85. It would have been hard to find a more suitable member for the work than Dr. Stone, whose energy and enthusiasm peculiarly qualify him for success in every good undertaking.

Are You Interested?

THE CHIEF of the income tax division in Chicago has rendered a decision which runs as follows:

"Please be advised that the Commissioner informs this office that the purposes and activities of your organization are such as to bring you within the exemption from taxation provided in Section 231 (6) of the Revenue Act of 1921. You, therefore, will not be required to file returns of annual net income. *It follows that contributions made to your organization are deductible in the individual returns of the donors.*"

There are two important points. The decision recognizes the Theosophical Society as one of the benevolent institutions of the nation, and second, it reminds you that you may deduct any contributions you make to it from your income tax returns. Don't forget that when you make a present of a thousand dollars to the Society! The Commissioner did not use italics in the last sentence of his ruling, so I am adding that emphasis. We can easily understand that it did not seem so important to him as it does to us.

How to Vote

MEMBERS are sending in ballots that cannot be counted because no name is on the envelope. Your name and Lodge name must appear on the outside envelope, otherwise there is no way of checking up the list and knowing that the ballot comes from somebody who has the right to vote. The small envelope within containing your ballot bears only the word "ballot." This arrangement preserves the secrecy of the ballot, and that is the only reason for using the inner envelope.

In Ireland

THEOSOPHY in Ireland seems to be growing in most satisfactory fashion. At the last annual convention Mr. T. Kennedy was elected the General Secretary and the headquarters are in Dublin. One would hardly suppose that in the heart of a Catholic country Theosophy would have much of a chance for growth. Nevertheless there is always apparent in every country at least some thousands of people who are either ready or nearly ready for Theosophy, and with a capable and energetic General Secretary there seems good reason to believe that we may expect to hear good reports from Ireland in the near future.

Round Table Teaching

ONE OF OUR MEMBERS has expressed some concern about Theosophy being taught to the youngsters in the Round Table because it is supposed to be, and is, open for the admission of non-theosophical children. As most of us understand the matter, however, a Table established in a Christian church would be free to teach in Christian terms, while one connected with a theosophical organization, or conducted by Theosophists, would be equally free to follow the theosophical trend. It is always interesting to observe how things work out in practice. There is surely no better pattern than the procedure at Sydney, Australia, the residence of Bishop Leadbeater, who is Senior Knight of the Round Table. The public announcement of Blavatsky Lodge in that city says: "The Round Table is open to all young people who desire to learn and to live the theosophical teaching." That seems to be fairly conclusive.

National Lecturers

A MEMBER desires to know whether "a Lodge is expected to always accept an engagement offered by a National Lecturer." Most certainly not. Every Lodge must judge for itself whether it is or is not desirable to accept any engagement that may be offered. The title "National Lecturer" was originally merely an advertising device. In 1905 a small group of members in the Los Angeles Lodge decided to try the experiment of public lectures in nearby cities. Mr. J. H. Talbot did the advance work and I gave the lectures. The work soon grew beyond local limits and we saw that the advertising would be more effective if it bore the stamp of official approval. The problem was passed on to Headquarters and the Trustees dubbed me "National Lecturer." As others came on they also acquired the title. It does not confer any authority upon a lecturer and a Lodge is as free to reject one who bears the title as one who does not. Every lecturer should stand on merit alone, and the test should be the quality of the work. Is sound Theosophy being taught? Is the presentation of the teaching such that it is creditable to the Society? Does it give a good impression to the public? Is it generally useful? Such questions, not a title, should be the test.

Psychic Science and the T.S.

ELSEWHERE in this issue of THE MESSENGER Mr. W. Scott Lewis writes on the above subject, points out the advantage that Theosophists have over both scientists and spiritualists in getting at the truth about psychic phenomena, and asks why it is that "so little is being done along these lines by Theosophists."

Is it not because exceedingly few Theosophists have the necessary qualifications for such investigations? One must be something of a scientist as well as a Theosophist or his work would have no more evidential value than that of our friend the spiritualist. Moreover, there is such a world of work to be done in the ordinary theosophical activities, and so few to do it, that most of us feel impelled to leave psychic investigations to eminent scientists of the type of Flammarion and the late Sir William Crookes. Not only are such brilliant men excellently qualified but their great reputations attract to their work the

attention of the entire civilized world. If men with such abilities and such reputations have not been able to do very much in overcoming modern materialism, there is such small chance for the rest of us that it seems more helpful to Theosophy to give our time to the philosophical side of the work.

Cocksure Absurdity

THE FINALITY with which some people make assertions about what they cannot possibly know is often amusing. Mr. Arthur Brisbane, clever editor of the Hearst newspapers, in commenting upon the attempt of a group of American and English scientists to communicate with each other

by telepathy, says it not only has not been done but that it never will be done. In the light of this confident assertion it is interesting to look back a few years upon Mr. Brisbane's own evolution. I well remember when he was commenting patronizingly upon the alleged folly of Ella Wheeler Wilcox's belief in reincarnation and saying that she was such a great genius that her foibles might be considerably overlooked. And behold! within a dozen years Mr. Brisbane has himself become a champion of reincarnation; yet when he was speaking loftily about Mrs. Wilcox's fantastic theories he would probably have cheerfully asserted that reincarnation was not a sane belief "and never would be."

L. W. R.

Psychic Science and the Theosophical Society

W. SCOTT LEWIS

A NUMBER of months ago I read a statement by a French Theosophist, with which some of our own members seem to agree, to the effect that we already know all there is to know about what is now called "psychic science," and that it is a waste of energy to devote any more time to it. I do not doubt that many made the same remark about electrical science in its early days. When we knew very little about any of the sciences, their possibilities could not be seen, and, to those without vision, it seemed useless to waste time with them. As regards psychic research we have as yet scarcely scratched the surface. About all that has been accomplished is to prove beyond any reasonable doubt that phenomena occur which cannot be explained with any degree of certainty. In some cases we are not yet certain that they occur, and in no case are we able to offer anything like a perfect explanation of the method by which they are brought about. As to future possibilities it takes little reasoning to see that they are stupendous. No science, in its infancy, has ever offered anything like them.

If we review our present state of knowledge regarding some of the best known phenomena we soon see how very ignorant we are regarding them. Doubtless all students of the subject will agree that the paraffine molds obtained at the Institut Metapsychique, at Paris, with the medium Kluski, are among the most convincing proofs of the reality of psychic phenomena ever offered the world. They are too well known to need any description here. It is enough to say that up to date all attempts to duplicate them artificially—and there have been many such—have failed utterly. Yet what really fundamental things do we know about them, aside from the mere fact that they were made in the presence of a medium, in a manner that cannot be duplicated by physical science? Matter appears to have been materialized and dipped in paraffine, but we are left in complete darkness as to the exact method em-

ployed in making matter materialize. Its forming and subsequent motion was unquestionably directed by intelligence, but this intelligence may have been supplied by the medium, or one of the sitters, in some way that cannot be explained by our present rudimentary knowledge of psychology, or it may have come from a non-human entity, or from a "dead" person. If the reader will indulge in a bit of introspection he will doubtless find that his choice of a theory is determined by the present content of his mind rather than by the actual facts. In other words our explanation is based on belief rather than knowledge, showing there is still a lot to learn.

We are forced to the conclusion that physical plane energy must have been used in forming the molds. Energy was certainly consumed in lifting them out of the paraffine against the force of gravity, unless we are to assume gravity was neutralized, which would call for much more explaining. Energy was also required to impart any kind of motion to them as, being material, they possessed inertia. The fact that the amount required may have been slight has no bearing on the question of where it came from, which may have been a non-physical source, or the sitters. In fact the more we analyze the problem the less we find that we know about it. If this is true of a phenomenon that has been rather carefully studied, what shall we say of many others? The physicist is appalled by the energy problems that arise when we begin to discuss psychic outbreaks such as stone throwing and other more complex phenomena, especially when they can be shown to take place at a distance from any human being. It is one thing to prove that such things occur and quite another to explain how they occur, and why.

I should suppose that all Theosophists would be interested in psychis science—the third object of the society. The average spiritualist is content to believe that all that occurs is the result of the action of spirit forces. He does not bother

much about the scientific side. His efforts are concentrated on proving to the world that the "spirits" return, and his "proofs," in many cases, are of the kind that do not stand up under critical examination. The scientist, on the other hand, is not particularly interested in the spirits. He is trying to find out what happens and how. Good work is being done, but its scope is scarcely broad enough to satisfy the theosophist. To him the work of both spiritualist and scientist must seem rather one-sided. Both are working under serious handicaps. The one believes in too much that is not proven, and the other often makes impossible conditions because of his lack of knowledge of psychic laws. If Theosophy is true we have information and a balanced understand-

ing that should make us more efficient in this field than either of the others. We should be able to get at the truth more rapidly and at the same time maintain the scientific accuracy that is so essential. I find it hard to understand why so little is being done along this line by Theosophists, when it was evidently intended by the founders of the society that the members should devote considerable attention to the subject. The great interest that is now being taken in psychic matters, both by scientists and the public at large, shows that this is, psychologically, a most favorable time for work of this character. Great discoveries will, no doubt, be made. It would certainly be a distinct advantage to the T.S. if they could be made by some of its members.

Youth Department

The Golden Chain Organization

WE ARE FORTUNATE this month in having a little news from the Golden Chain organization. This organization has been planned to fit the needs of the tiny children. Its ideal is based on Love to all created things.

"It is an international organization for young children, with branches in many parts of the world, and its object is to draw together children of all faiths and races upon a common basis of Love to all beings."

Mrs. Ethel Stanton, 2546 Glen Green, Hollywood, Cal., has kindly consented to act as National Secretary for this organization. She is well qualified to assist the groups, as she has had many years' experience in Lotus Groups and Golden Chain work, and is at present a teacher at the School of the Open Gate. A letter from Mrs. Stanton to the little Golden Chain Links follows:

"Suffer little children to come unto Me and forbid them not, for of such is the kingdom of God." Dear little Links:-

A Holy Man once said, "Unless we become as little children we cannot enter the Kingdom of Heaven."

What do you really think heaven is like? Haven't you always imagined it to be a place of brightness and happiness, where joyousness is in the air and all is peace? Where the song of sweet birds and the laughter of many children is heard wafted on the gentle breeze, and flowers of bright and beautiful hues are springing up in the meadows?

Well, dear children, I think that is just what the kingdom of heaven is like, for little children, like little birds, are about the happiest creatures on this earth, and to them I am sure it is a heaven. Why not always live in a heavenly way on this earth, by thinking pure and beautiful thoughts, by speaking pure and beautiful words and by doing pure and beautiful actions?

Now I am going to tell you something. I want to dwell in that heaven with you little tots, so that we can play together. The first thing then that we must do is to get acquainted.

I am known in the Round Table as "Sir Love" and I have been asked by our Chief Knight, "Sir Parsifal," to take charge of the Golden Chain

work in America, and as I dearly love children, I am most happy to meet you all.

The first verse of our little pledge is "I am a Link in the Golden Chain of Love and must try to keep my link bright and strong."

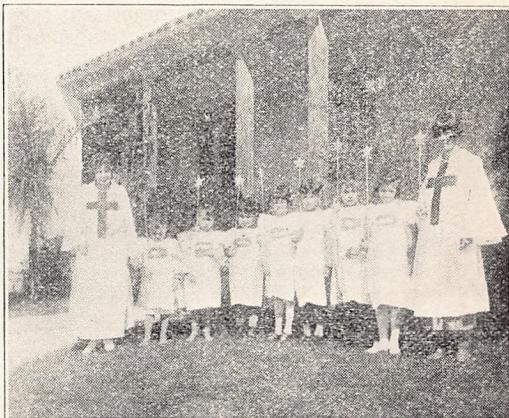
Just think, our links are made of gold, the purest and brightest metal in the world, and when we are all linked together, what a lovely strong chain we have. Let us always try to keep our link polished brightly, because you know in our kingdom we want everything pure and spotless, and so attractive that others will want to join us. Already we have 92 little links in our chain in America, but we need many more, so we can stretch our chain around the world. If you hear of any more children who would like to become links in our chain, please let me know, won't you?

Now, I already feel better acquainted, having had this little chat with you, and I would be very happy to receive a letter from you some time. Perhaps if I get a letter from some one of you, I might have a surprise for you!

Hoping to hear soon, with much love,

ETHEL STANTON—"Sir Love"

(Continued on page 205)



St. Alban Golden Chain Group of Hollywood
Mrs. Joy Herbert, Leader

Effective Advertising



A few years ago if somebody had said that he walked down the street in a city of three million people and in the largest and best known book store in that city had seen an entire show window filled with a special display of theosophical books, one would have thought that he was competing with Ananias for first prize in the liars' club. But we are dealing with nothing but facts in saying that throngs of Chicago pedestrians saw that remarkable spectacle recently, and a photograph of the window is to be seen in THE MESSENGER.

Everybody who buys books in Chicago knows that McClurg's, famous as the leading Chicago book center, was some time ago bought by the still more famous Brentano's of New York, London and Paris. It is one of Brentano's windows that was photographed and this is what it contained: with the exception only of nine new thought books the entire display consisted of

standard theosophical publications. Three copies of *Man Visible and Invisible* opened at different pages are near the front. The poster was done by Miss Laura Brey, F.T.S., a rising star in art circles who won a prize of \$500 with one of her recruiting posters during the war. The theosophical books, price \$119.50, were purchased by Brentano's from the Theosophical Press. The display was made because a great book house thought it would pay to do it. For one full week that window exhibition continued.

What is the explanation of this remarkable change of attitude toward theosophical literature? Great business houses are not governed by sentiment. They sell only what it pays to stock and to sell and *what they know is to be had for sale*. Probably ninety per cent. of the booksellers of the nation do not yet know that there is a theosophical literature. The few who have heard of it

know but little about it. The explanation of the unique occurrence at Brentano's is to be found in the existence of the Theosophical Press. If we had no Theosophical Press there would have been no window at Brentano's filled with theosophical books. The policy of the Press has been to get acquainted with the book dealers in Chicago and elsewhere. It got up a first-class illustrated catalog and printed an edition of 15,000. It sent out a member as a traveling salesman. Some of our members who knew of these things were fearful of results and one of them, then connected with the Theosophical Press, thought it was all unprofitable and bad business; but he was thinking only of the immediate expenditures and receipts. The Press management was thinking of both that and the future and it

was clear that there could be no successful future unless theosophical literature was introduced to the dealers.

It is hardly to be expected that the Brentano incident can be repeated in all other cities, but every Lodge can do a most useful work by introducing theosophical books to local dealers. Of course, it can't be done incidentally. Success comes only with long and persistent effort. Any member who desires to be useful in that way can easily get into correspondence with the Theosophical Press and get all the information that is necessary. It is because of the vigorous policy of the Theosophical Press that it is now putting into circulation in the United States an average of a thousand theosophical books a week. A very practical way of helping in the theosophical work is to do it through such an agency.

What Lodges are Doing

SEATTLE LODGE

Both of our Lodges at Seattle seem to be extremely active and are making a record for getting things done. The Besant Lodge bought a lot and put up a building for a Lodge home and paid for it all by their own subscriptions and by the money they earned by various Lodge entertainments and other activities. Seattle Lodge has taken a lease on a hall, remodeled it, and has entered the realm of money raising with a rummage sale which brought \$140. Both Lodges have various classes and other Lodge work on their programs.

A member writes: "I have observed a great defect which could be remedied if an idea was carried into effect in all the Lodges. The defect I speak of is the lack of opportunity of modest and retiring members to give expression to their inspiration, thoughts and opinions." He goes on to say that the remedy is to adopt the method of the Brooklyn Lodge, which gives everybody an opportunity to speak. The plan, he says, is to choose a subject and then have three minutes assigned to each one who cares to express an opinion.

MEMPHIS LODGE

Adyar Day was celebrated at the home of Mrs. Lora Barrington, and the collection forwarded to the Adyar Committee amounted to \$24.41.

ABERDEEN LODGE

In January of last year this Lodge was organized, and the corresponding member reports that within those months Theosophy has wrought a marked change in the lives of the members. There has been a complete change, she says, mentally and morally, and in some instances even physically. One member, a local attorney, who travels back and forth to North Dakota weekly, spends his spare time in giving simple talks on Theosophy in the small towns into which his business takes him.

The writer has given two public lectures within the past two months, and the second one on "The Coming of the World Teacher" was reported verbatim to the length of a column in the Aberdeen *American*, the morning paper, which happens to have a large circulation in North and South Dakota and parts of Montana.

PIONEER LODGE, CHICAGO

The work of Pioneer Lodge has not been recorded for some time in this department, but it is deserving of credit. Pioneer Lodge was the first in this country to be organized among our colored brothers, and it has continued through the years with regular public lectures and Lodge meetings. Sometimes speakers and teachers are invited from the other Chicago Lodges, but often the talent used has been developed within the Lodge ranks. Mimeographed programs are being sent out for this season's lectures and classes.

LONG BEACH LODGE

The members of Long Beach Lodge have had very fine success in their publicity work by putting boxes in public places and keeping them filled with free literature.

PASADENA LODGE

Pasadena Lodge has taken the whole third floor of the Stanton Building, in the center of the city, and is just now having the benefit of a visit from Captain Max Wardall, who leads the Wednesday evening members' meeting. Captain Wardall also leads the Pasadena Forum, which is a source of strength to the Lodge, because the more advanced of his classes are joining the Lodge. The forum has about four hundred members. The Lodge is looking forward to the privilege of entertaining the quarterly conference of the Southern California Federation in the near future.

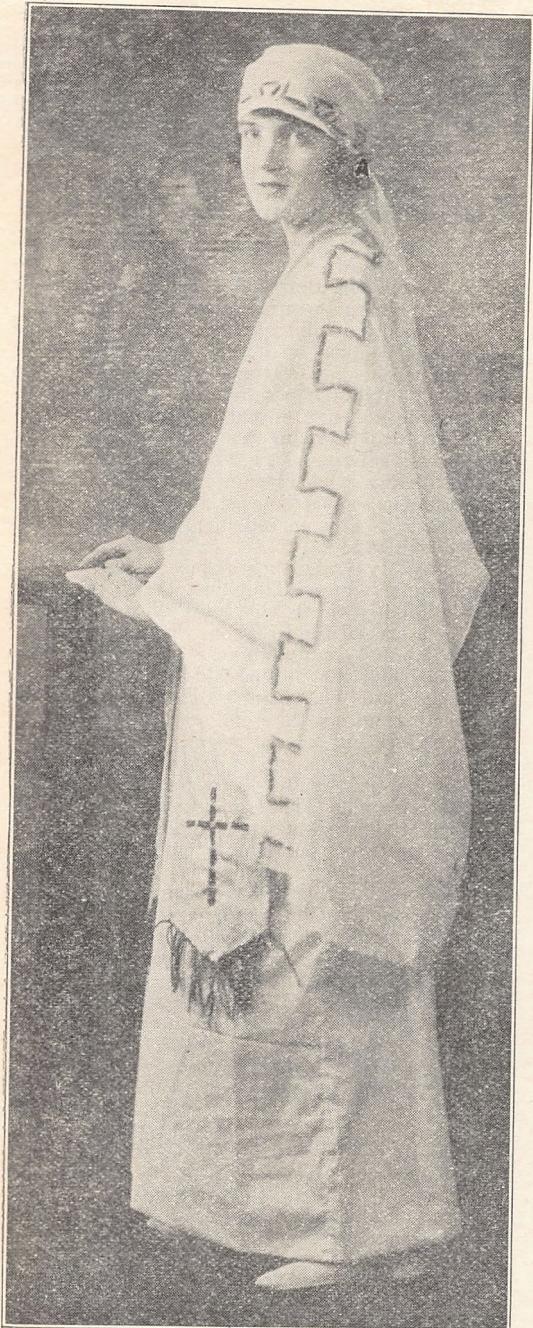
BROTHERHOOD (DETROIT) LODGE

Brotherhood has adopted a plan for class study which embraces the three objects of the Society, and it has proved so successful that the members want to share the idea with others.

On the first meeting of each month, some phase of universal brotherhood is taken up by one of the members. The next week, another member conducts a study on comparative religion and philosophy; and in the third week, still another member presents a report of some special researches in science and occultism. A general discussion follows each talk. In the fourth week an open forum is held wherein the every-day problems of Theosophy are studied. Papers are read by the younger members, followed by an open discussion.

The interest has been so great that after a two months' trial of the plan, a one hundred per cent. increase in attendance can be reported.

The Krotona Drama



This is a photograph of Miss Bertha Gibson in the costume she wore when taking part in the Krotona Drama at Atlanta. This performance, and others, was given under the direction of Mrs. Marie Hancock of Atlanta, Georgia, with striking success. The public manifested gratifying in-

terest and the newspapers all commented on this beautiful and dramatic method of announcing the Coming of a Great Teacher. The picture will give a very good idea of the costumes used by this one group. There is a good deal of variation in costuming the different groups around the country who are presenting this ritual, and any effort to improve the design is welcomed as the performances should be as beautiful as they can be made.

Heretofore the ritual has been known as the Krotona Service, but will henceforth go under the name the Krotona Drama. A new edition of the ritual is in process of preparation and as soon as this is ready, copies may be obtained by addressing Mr. A. E. Deaderick, Apt. F-3, 1018 N. State St., Chicago, Illinois.

Items of Interest About Books

EVERY WEEK new books on evolution are published by college professors, modernist clergymen and others. One such book recently brought out is *Where Evolution and Religion Meet*, by Professors John M. and Merle C. Coulter of the University of Chicago. It is worth while to keep posted on the extent to which these advanced thinkers are verifying theosophical teaching. Remind your friends that theosophical books have always taught evolution—of life as well as of form. *Where Evolution and Religion Meet* is an excellent book. The authors say: "The reason scientific men believe in Christianity is that they find it to be thoroughly scientific." Another quotation may be mentioned: "Unselfishness that expresses itself in service has been selected to dominate their lives by the characters we most admire. It is the most difficult selection possible, for it runs counter to most of our other impulses. But it marks the difference between those who are centripetal (self-centered) and those who are centrifugal (outgoing). Nothing less powerful than the most masterful human passion, which is love, can supply the stimulus, it is clear, that will secure response to an impulse so difficult to keep functional. This is the ideal of the Christian religion and makes scientific men choose it." (\$1.25 through the Theosophical Press).

Chats on Science, by E. E. Slosson, the author of *Creative Chemistry*, is a treasure trove of authentic, up-to-date information on all manner of scientific subjects presented in a style that is simple and fascinating. It isn't necessary to be a scientist to take in Dr. Slosson's science; all one needs is a reading knowledge of the English language. The chapters are short and complete in themselves; the reader can begin anywhere. (\$2.00 through the Theosophical Press).

Speaking of evolution—have you read *The Path of Discipleship*? The stages of the probationary path are set forth and the Path proper explained. This book and *In the Outer Court* are companion volumes, dealing with the evolution of the soul and the steps leading to initiation. The author, Dr. Annie Besant, says: "In our own time and our own day one after another finds that ancient and narrow Path, keen as the edge of a razor, that leads onward to the gateway of discipleship." These books are published by the Theosophical Press at \$1.25 each.

Book Reviews

The Return of the World-Teacher: Purifying Christianity: The Common Voice of Religion, by F. Milton Willis. Published by E. P. Dutton and Company, New York. Boards, 121 pp. (Price, through the Theosophical Press, \$1.25).

Our brother Theosophist has just given to his readers the fourth book in his "Sacred Occultism" series. The other volumes will be remembered as "Recurring Earth Lives," "The Spiritual Life," and "The Truth About Christ and the Atonement." All are bound in attractive uniform bindings.

Of this latest contribution, "The Return of the World-Teacher," Mr. J. Krishnamurti, head of the Order of the Star in the East, has written: "I hope it will have a great sale, for such books are essential to support our ideas." Reading through the chapters, one realizes how logically and how simply Dr. Willis marshals his facts, and how very easily the reader will be able to understand why we believe so firmly that the Great Teacher will soon come again. His familiarity with the faiths of all other peoples impels him to write with a sympathy that will carry the message far.

Purifying Christianity, Part II of this volume, supplements, in a way, "The Truth About Christ and the Atonement," and like that worth-while book, is needed by the Christian Theosophist.

In Part III, The Common Voice of Religion, Dr. Willis sets down eight of the doctrines which express the common spirit of religion, and then gives the teachings of all the great religions on those doctrines. Other compilations similar to this have been made, but we have here some new comparisons and many religious thoughts that will be new to all of us.

One very encouraging feature in all of this series of books, written as they are for the general public and not primarily for the theosophical student, is that the author quite fearlessly directs the attention of the reader to the work and purposes of the Theosophical Society, the Liberal Catholic Church and the Order of the Star in the East. He does not try, as is so often done by our workers, to give Theosophy in principle without naming it as such. All who read know exactly where his affiliations and his sympathies are. Both plans are good, but it is refreshing to see the frank and open method, and to know that it is "getting over" so well.

A. W.

Selden M. Burton

There was recorded in last month's MESSENGER the passing of the oldest member of Kansas City Lodge, Mr. Selden M. Burton. In the early days Mr. Burton, together with Dr. Lindberg, were the sole workers in the Lodge until 1904, when Mr. Leadbeater came and the Lodge took on new life. Mr. Burton was a Yale graduate and in his earlier years seemed destined for a brilliant career, but a severe illness left him too frail to accomplish the more spectacular pieces of the world's work, and yet his gentleness and kindness, his constant endeavor to bring happiness to every living creature so endeared him to his fellow townsmen that the newspapers noted his life's work at length. One of his ways of carrying cheer was by taking his little motion picture

machine to give entertainments for shut-ins everywhere. No night was too cold, and no place too far to deter the kindly old man from his service.

Dr. Besant planned to sail for England about the middle of April and Mr. Arundale was to follow her a month or so later. Mr. Jinarajadasa is spending six weeks in Australia en route to the United States.

Lodge Notes From Here and There

From Central Lodge, New York, comes the information that Mr. Claude Bragdon, Mr. Reginald Pole and Mr. Bertrand Russell are on their program for a most interesting series of lectures.

The Jacques Guild of Washington had an "Egyptian Evening" in honor of the birthday of Mrs. Anna Jacques, founder of the Guild, on March 29. Mrs. Jacques spoke on the Theosophical Temple Association and its aims.

The Roerich Museum was opened March 24 at 310 Riverside Drive, New York. Mr. Roerich is the well-known Russian painter whose element of mysticism has created a stir in American art circles. He is also an old member of the Theosophical Society.

Kansas City Lodge has a fine scheme for collecting annual dues. They just tack twenty-five cents a month on to the local dues but set it aside in a special fund. Then, when the time for paying annual dues comes, the member is pleased to find that he has already paid and has not noticed it. That's quite different from being obliged to hand out three dollars in a bunch.

Mr. Fritz Kunz has suggested the plan of setting up at Adyar "a model Lodge room to show what beauty can really do to create a theosophical atmosphere." That's an idea that our Lodges might be thinking over. The element of beauty is an important one in our work.

From the bulletin issued by the St. Louis Lodge it seems that that Lodge has a Ladies' Auxiliary organization which meets every Thursday afternoon and has a regular study hour, but that seems to be only a small part of the work done by the ladies in financing various undertakings. St. Louis Lodge has regular Sunday morning activities and has recently added a choir of four trained voices as a special feature.

Genesee Lodge, which is one of those that have purchased a headquarters building, adopted a resolution the sentiment of which was that no part of the building could be rented to another organization. It was thought best to take no risk of giving the public the impression that Theosophy is allied to Rosicrucianism, New Thought or any other organizations however occult or progressive.

Deaths

*Rest in the Eternal grant them, Oh Lord,
And may light perpetual shine upon them*

Jacob C. Cain.....	Columbus Lodge
Charles M. Jackson.....	Atlanta Lodge
Mrs. Helen Mae Olcott.....	Chicago Lodge
Andrew Robertson.....	Riverside Lodge
Frederick A. Schultz.....	Memphis Lodge
Miss Anna L. Squires.....	Genesee Lodge
Thomas Anthony St. Lawrence...	Paterson Lodge

Convention Hotel Rates

Rates at Hotel Sherman, where the Convention of the Theosophical Society will be held on August 9, 10, 11, 12 and 13, are as follows:

RATES	
One person	Per day
Room without bath.....	\$2.50 to \$3.00
Room with private bath.....	\$3.00 to \$6.00
Two persons	Per day
Room without bath.....	\$4.00
Room with private bath...	\$5.50 to \$10.00
Two connecting rooms with bath	Per day
Two persons	\$6.50 to \$10.00
Three persons	\$8.00 to \$12.00
Four persons	\$9.00 to \$16.00

Reservations can be made now at any time; the earlier the better. Address the Secretary-Treasurer of T.S., 826 Oakdale Ave., Chicago, stating time of arrival, and if you are not alone, giving name and address of each person in your party.

Publicity Donations

March, 1924

Thomas H. R. Clark	\$ 1.00
Omaha Lodge	1.80
Kansas City Lodge	2.46
Harmony Lodge, Toledo	2.90
Englewood Lodge	2.00
Glendale Lodge	5.00
Glendive Lodge	5.00
Edmund Kiernan	3.00
Atlanta Lodge (S.S.P.W.)	1.60
Besant Lodge, Seattle	5.00
Seattle Lodge	13.80
New York Lodge	3.90
Dayton Lodge	1.00
Chicago Lodge	4.00
Service Lodge	1.00
St. Paul Lodge	5.00
Gulfport Lodge	1.80
Santa Ana Lodge	2.00
Crescent Bay Lodge	2.50
Oakland Lodge	2.40
Lansing Lodge	3.00
Santa Rosa Lodge	1.50
H. D. Olsen	9.00
Genesee Lodge	15.00
Syracuse Lodge	1.00
Terre Haute Lodge	1.00
Brotherhood Lodge, Detroit	1.30
Omaha Lodge	2.05
Atlanta Lodge	2.00
Stockton Lodge	2.10
Milwaukee Lodge	2.00
A Friend	1.00
Total	\$108.11

Quarterly Lodge, Membership Record

January, February and March, 1924

Total number of Lodges.....	248
Lodges chartered	8
Lodges revived	1
Lodges dissolved	4
New members	318
Reinstated	42
Transferred to the American Section	3
Transferred from the American Section	2
Deceased (1 being inactive)	18
Resigned (1 being inactive)	9
Total active members April 1, 1924.....	7880

Cincinnati and Indianapolis

If you have acquaintances in either of those cities let them know that L.W. Rogers will lecture at 11:00 a.m. Sundays on May 4, 11 and 18 in the Main Hall of Hotel Denison, Indianapolis, and at 8:15 p.m. on the same Sundays in Memorial Hall, Cincinnati. The lectures are free.

(Continued from page 200)

Sir Love stated that there were 92 Golden Chain Links in America today. The tiniest link in this Chain of Love is little Muriel Messenger of Chicago, who joined last October at the age of three months. She has a Golden Card of Membership, as have the others, with her name inscribed on it, and the number of her link is 84.

Report of Golden Chain Group in Louisville, Ky.; leader, Mrs. Minnie R. Wilson:—

"I got together some of the children in the neighborhood and had them come to my home every morning for a short time, and I read to them and taught them the Golden Chain. This was kept up throughout the summer months. September 8th, with the assistance of Mrs. Depner and Mrs. Cutler (two other T.S. members) we organized a Golden Chain Group proper and met at the T.S. room uptown. We now have twelve children enrolled. We use the regular Golden Chain ceremony, followed by a lesson. September the lessons were taken from Clara Codd's book "Theosophy for Very Little Children." For October, "How We Grow Into the Perfect Child," using the picture of the "Boy Jesus in the Temple," the Kingdoms and the effect of thought and color. The meetings are closed with silent thought on some passage taken from C. Jinarajadasa's book "I Promise," and then they repeat after me "God, Master, Friend, I promise to be kind to every living thing."

"The children often help me to arrange the room; this brings in service, and they feel that they are more a part of it all.

"Saturday afternoon before Christmas we gave the children a party, inviting some of the Baptist Orphans' Home children. The pennies the children have given since September were presented to Miss Verhoff, President of the Animal Rescue League. The children made scrap books with colored pictures and took them to the Children's Free Hospital. This was the children's treat and service.

"Miss Verhoff, the President of Animal Rescue League, was so pleased with the pennies, and the Golden Chain pledge; she is to come Saturday, and asked that she might use the pennies and have the pledge made on a slide to be used with her colored pictures in her animal work. It will be shown in the public schools as the T.S. Golden Chain children's work. It seems to us that this is a wonderful opportunity for propaganda in public schools."

For all who are interested full instructions for organizing Golden Chain Groups will be sent on receipt of an addressed envelope. The Golden Chain Ceremony, with music, may be obtained for \$35.

Relief for German Theosophists

The following letter was received with the acknowledgment of the receipt of the last remittance sent to London:

March 4th, 1924

C. Shuddemagen, Esq.,
7124 Coles Ave., Chicago.

Dear Sir:

Will you please convey to the American F.T.S. the hearty thanks and appreciation of this Committee for their kind thoughts and sympathy with our distressed German F.T.S. and Star members and the very practical outcome of it.

With greetings, yours sincerely,

K. BESWICK

For International Emergency Department, Theosophical Order of Service.

A letter from Herr Axel von Fielitz-Coniar, who is now in Holland, gives the information that there is much suffering in Germany, made especially severe by the cruel winter.

Relief work from London has in large part taken the following forms: establishment of dining tables where considerable numbers could be fed; distribution of clothing; transporting a number of German children of theosophists to England, where they will stay several months as guests of English Theosophists. The gratitude shown in the letters from those who have been aided is heartrending. American Theosophists may well send much of good will and encouragement to Germany and thus lighten the burden of sorrow and despair.

Donations Received:	
Previously acknowledged	\$703.47
Charles M. Wilhelm	1.00
Jeanette M. Faien	5.00
Edmund Kierian	2.48
Julius Buckholz	3.18
Ole P. Kofing	5.00
Springfield (Mass.) Lodge	10.00
Mrs. Minna E. Pannshaker	5.00
Maudie M. Foot	10.00
A Canadian Soldier	1.00
Willing Service Round Table, Reno	5.00
A Friend, Los Angeles	5.00
Louisville Lodge	10.00
Miss E. S. Holland	5.00
Maryland Lodge, Baltimore	37.00
Co-Masonic Lodge, Minneapolis	25.00
C. O. Neumann	1.00
A Friend, Minneapolis	.25
Long Beach Lodge	12.00
Total	846.38

A bank draft for pounds sterling 55-13, costing \$22.63, has been sent on to London.

It may interest readers of THE MESSENGER to know that about twelve German Lodges are corresponding with French and Belgian Lodges for the purpose of establishing relations of good will between the three countries. Such efforts merit strong approval. This work was inaugurated at the Vienna Congress last July.

The Theosophical Press has two kinds of theosophical emblem stationery, the medium and the large size. The quality is high and the price low. The idea is to send the printed emblem broadcast and thus set people to thinking. Get a sample, if not a box.

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CHICAGO

Election of Directors



OFFICIAL VOTING BALLOT

Instructions for Members' Use of Election Ballot

Place an X after the name of each of the three (3) candidates whom you wish to serve as Directors for the coming three years. Vote for *three only*.

Place marked ballot *alone* in a small envelope, seal, and mark plainly on the outside, "Ballot."

Enclose this sealed envelope in a larger envelope, also marked "Ballot" and bearing (in upper left corner) your name, with name of your Lodge; or "Section Member" if you are a Section member.

Address this outer envelope and mail to the National Secretary-Treasurer, 826 Oakdale Ave., Chicago, so that it reaches her before 10 p.m. on June 10.

Your careful observance of these instructions insures both the secrecy of your ballot and its effectiveness.

Inactive members are not entitled to vote.

(CUT OFF HERE)

AMERICAN SECTION, THEOSOPHICAL SOCIETY

MAY-JUNE, 1924

BALLOT

For Members of Board of Directors

Term Expiring 1927 (Vote for Three)

EDITH ARMOUR

(Nominated by J. C. Crummey, Gussie Hopkins, W. G. Greenleaf).

EDWARD C. BOXELL

(Nominated by L. W. Rogers, C. F. Holland, Charles Weschcke).

H. KAY CAMPBELL

(Nominated by L. W. Rogers, Gail Wilson, Charles Weschcke).

M. B. HUDSON

(Nominated by L. W. Rogers, Adelaide Schwartzkopf, H. N. Rockafellow).

WM. M. MAYES

(Nominated by J. C. Crummey, Gussie M. Hopkins, W. G. Greenleaf).

JAMES H. SWAIN

(Nominated by W. E. Barnhart, F. J. Rosenbaum, Arlo E. Miller).

SCOTT VAN ETEN

(Nominated by O. H. Jolley, E. A. Johnston, Jennie E. Bollenbacher).

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